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WEEKLY REVIEW.

—THERE has been another appalling steamer disaster. The *Atlantic*, one of the largest steamers in the world, went ashore not far from Halifax, Nova Scotia, and 560 persons lost their lives, of whom 350 were women and children. This sad calamity was caused by a mistake of lights. The particulars will be looked for with much anxiety.

—THE Methodists of Bombay had their quarterly Love Feast last Tuesday evening at Falkland Hall. It was preceded by the communion, 191 uniting in the celebration of Christ's dying love. 40, who had completed their probation of six months, were admitted to full membership.

—THE Native Christian Alliance of Western India will have their Annual Meeting the week after next, from the 16th to the 19th.

—THE American Marathi Mission are publishing Notes on Philippians in Marathi, by one of their members. We notice it at present just to speak of the beauty of the type, one of the new fonts of the Education Society's Press.

—*WE have been favoured with a copy of* the London M. Society's Report of its Missions at Benares, Mirzapore and Singrowlee, Almorah and Ranee Khet. Connected with these Missions, are 6 English Missionaries, 3 Native ordained ministers, 10 Native preachers, 131 church members, 4 English churches, 7 Native churches, and 1981 scholars, of whom 211 are girls. Rev. Dr. Mather of this Mission has lately left for Europe, on account of impaired health. At Singrowlee 7 adults were baptized last year. We have marked passages of this Report for our Miscellany.

—WE are thankful to "Omega" for his letter, and commend the facts stated by him to the notice of our readers. Dr. Murdoch's pamphlet has already made the public aware of the extent to which "Idolatrous and Immoral Teaching" has been admitted into Government and University Text-Books. Government has assumed a very great responsibility in undertaking to educate the myriads of the rising generation of India; they undertake to do this so far as it can be done without religious teaching; but it appears that they go further, and that great facts of Christianity which belong to history are kept back from the scholars, while fictions favouring Hinduism or other systems are included in the instruction. In teaching science, the Government instructors do not trouble themselves in the least about any discredit thus thrown upon statements in the Hindu sacred books; and it seems to us that in teaching history they should have a similar unconcern. "He was in the world and the world was made by him and the world knew him not," says John of his Master. The world has done its best to ignore Christ; but the fact remains that Christ has had to do with all modern history, and a man might as well undertake to remove the skeleton of a living body without destroying life, as to exclude from the history of Europe the influence of Christianity and leave it a true thing. When Christ was before Pilate, and was asked regarding his kingdom, he said, To this end came I into the world, to bear witness of the truth, as though kingship consisted in the manifestation of truth. Our modern Governments seem to have little conception of this.

WE have read with much pleasure an Address on Brotherly Love delivered at Dundee by Mr. Wm. Small, brother of the esteemed missionary in Bombay. We have only space for the following extract:

"Christian brotherhood is increased by each looking upon his brother's work as a part of his own—not as something lower and less essential, but as a part of the great whole. The smallest stones are quite as necessary for the construction of a building as the largest ones; and so the work which some value lightly in the Christian field may bulk large and high in the Master's eyes. To undervalue the smallest thing done by a brother to promote the good cause is to weaken and mar the Christian building. To advance the common interest, we must work together, avoiding comparisons, which are too often invidious. Besides, there is no time to indulge in this. The work to be done is urgent; it admits not of delay, and nothing less than the combined efforts of the whole Christian brotherhood is demanded. Thus unity of interest should lead to unity in action. While crossing the river Forth one day, I observed two sailors trying to raise an anchor. They pulled lustily, but the anchor refused to give up its hold. A third joined them, with the same result, but on a fourth coming to their aid the anchor was hauled up, and the ship was got under weigh. So when a Christian brother is toiling in rowing, labouring it may be under a cloud, a kind word from a brother is to him like the fourth seaman—it cheers him, and enables him to board his anchor and get his ship under weigh. 'All together, all at it, and always at it,' should be the watchword of the Christian brotherhood."

These exhortations are needed. We cannot exaggerate the importance of a subject which our Lord has made so prominent in his prayer of John xvii. We must remember however that it is only in the degree in which we are united to Christ that Christian union becomes a power. It might be edifying to see all professing Christians in the world unite in a visible body, but the union for which our Lord is so solicitous is a union of those who are united to him as he is to the Father. Not that we, any more than the Master, are to hold at a distance the bruised reed or the smoking flax; on the contrary there must be tender sympathy with the weak and also with those who, differing from us on many points, truly love the Lord Jesus. But we should keep in mind that we are under no stronger obligation to our fellow-Christian than to abide in Christ very intimately. As we get near to Him we shall be fitted to do real good to his people. In accordance with this, the following passage from the pamphlet may also be cited:

"Christian brotherhood is increased and strengthened by cultivating more of the unselfish spirit. The simple naming of this proposition would seem almost enough to obtain for it unqualified approval. And so perhaps it would were mere theory our only aim; but we seek something more; we ask you in very deed to reduce it into practice. Not by words only, but by living acts, must the unselfish spirit reveal itself—acts self-denied and oft-repeated are the true marks of the in-dwelling of this spirit. It has more to do with the heart than with the head; more with earnest and unwearied efforts to do good than with glib yet withal fruitless talking; its eloquence lies far more in the hands and in the feet than in the tongue, which too often, like the poet's fancy, 'vanishes into air.' Disinterested effort to promote the cause of truth, wisely directed and zealously sustained, cannot fail to commend itself to the world without. Nay, it may do more, it may force upon unbelievers the conviction that there is a reality in the Christian religion. From this motive alone the Christian brotherhood ought to cultivate more the unselfish spirit. If self-sacrifice be exemplified by any brotherhood, it ought to be by the Christian. If the unselfish spirit find an asylum anywhere, it ought to be in the Christian Church, and among Christian brethren. Hence the Christian brotherhood ought to manifest much of this spirit towards one another. The spirit of self-sacrifice, warmly cherished and duly exercised within the Church, would make its influence felt by those without. 'Freely ye have received, freely give,' is the law which should regulate the Christian brotherhood in all things."

THE Rev. H. W. Beecher, in his paper, the *Christian Union*, says that the attempt strongly to discriminate between church-members and others is ceasing to be made, "with the advancing light of a new era in theology." It is coming to be "better understood that we are all sinners before God, and the Church-member has no advantage over his neighbour except that he has enrolled himself in the school of Christ, and, as an avowed seeker after personal holiness, is availing himself of the aid of fraternal sympathy and watchful care." If this remark is correct, then church-members are vastly different from what Christ intended the members of his Church to be. It is certain that there is a very strong discrimination between Christians and others in the New Testament; the same as between light and darkness, day and night, wheat and tares, figs and thorns. The believer is one whose sins has been forgiven, and who is led by the Spirit of God; he is not merely a seeker; he has found the pearl of great price; he has joy and peace in believing; he has victory over the world. "All things are yours." At the same time we think it most unbecoming in Christians to present this matter in a way that will look like self-glorification. Christians are like men who at night, in the sea, have escaped a watery grave and found a rock, and who cry aloud that others may be guided to the same spot.

ARCHIVE TMBAI

What the world wants from them is a clear testimony as to the fact of salvation; its reality, availability, sufficiency. They who truly come to Christ find salvation and have the testimony of the Spirit of God to the fact, and are thus themselves enabled to testify as to the genuineness of what is offered in the Gospel. This testimony is twofold: 1st, concerning human depravity, declaring that in themselves and of themselves they are sinful and only sinful; left to themselves they have not a shadow of righteousness, but sin only; and never shall it be otherwise with them; 2nd, Christ is to them strength, righteousness, holiness, all they can ever need, obtaining for them pardon for past sins, and the Holy Spirit to give them victory over temptation. Unless Christians can bear explicit testimony to the reality of the salvation found in Christ, it is vain to hope that they will have much influence over men. The grand aim of the adversary has always been to hinder Christians from bearing explicit testimony; to leave matters as vague and indeterminate as possible. It is madness to suppose the world will be drawn to Christ by anything so cloudy and ambiguous as the language which Mr. Beecher thinks Christians should adopt. We have no doubt that unconverted men will be very much pleased if Christians will acknowledge that there is no essential distinction between them, that all are seekers and none are finders; perhaps they could not hit upon a better way of ingratiating themselves with the world than this; but, as we have said, this is not the sort of testimony that leads men to forsake all for Christ. It is admirably adapted to keep them ignorant of those features of the Gospel that constitute its glory; to make them regard Christ as a good man who lived in ancient times with a kingdom nearly as visionary as Utopia. Christians are under a sacred obligation to reveal Christ to their generation; to show men that he is alive and mighty to save, as loving and living as ever. The world will never be converted by talk about salvation, but by the exhibition of salvation; by our showing that we have actually experienced it and are experiencing it. The man that sold all to obtain the pearl of great price, could show that pearl. Christians have lived too long as though Christ were in the tomb. He is risen and has all power in heaven and in earth. 'I never knew you' is what Christ will say to those who heard or read the Sermon on the Mount but did not the things that he said therein. Hereby shall all men know that ye are my disciples, said Christ,—that ye bear much fruit. If the attempt to discriminate between church-members and others is ceasing to be made, then it is evident that church-members are not generally true followers of Christ. A city that is set on a hill cannot be hid, and cannot be confounded with surrounding objects. Come out from among them and be ye separate, is the Lord's command. This separation is to be made by the will of Christ incorporated in the life of the believer. But if the trumpet give an uncertain sound, who shall gird himself for the battle?

Miss Marsh, in a work entitled "Dream-light from Heaven," lately published, says:

"Let us trust Him to do that which he tells us he is able to do, 'to keep us from falling.' Let no chilling doubt check the prayer, the confidence and the pledge of the Psalmist, as it rises from our souls: 'Hold thou me up and I shall be safe; and I will have respect unto thy statutes continually.' *Now* is God's time for the saint's sanctification as emphatically as for the sinner's justification. *To-day* is as truly the day of salvation for the saint from the dominion of sin, as for the sinner from its condemnation. It is not that our need will grow less; even to the end there will be the old nature, the body of this death, ever ready to assert itself. But this should not cause us to despond; for, great as the need is, the supply of grace is as inexhaustible as the treasury of Heaven itself. The highway to it is Prayer, and the golden key is Trust. The promise stands sure, 'My God shall supply all your need, according to his riches in glory, by Christ Jesus.' We are invited to enjoy a perfect sympathy with the Bridegroom, to have a complete oneness of interest with him in all that concerns his kingdom and glory; as well as to live constantly upon his grace, holiness, wisdom, power, and love."

The Rev. J. G. Gregory, at Freemasons' Hall during the week of Prayer, speaking on present Salvation from Sin, said:

"Is there in this living Christ salvation from the power of sin? I say there is. What saith the Scripture? I bear his name by virtue of the fact that I am in very membership with him. Can I be a member of such a Head and not have power? Can I be under the rule of such a will and not have power? But what power? I have the Spirit of God abiding in me by my very membership. The power of the Holy Spirit is not measurable; it is almightiness."

Paul prays for the Ephesian Christians, that the eyes of their understanding may be enlightened in the knowledge of Christ; that they may know what is the exceeding greatness of his power to usward who believe, that is, available for believers; and the apostle proceeds to give an illustrative specimen of the power which faith may appropriate; according to the mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand, far above all principality and power and *might* and *dominion*, and every name that is named, not only in this world but in that which is to come. And you hath he quickened who were dead in trespasses and sins, adds the apostle. The man Jesus is looked at in the tomb. He is dead and gone; his power and influence are gone; his very teachings are crucified with him; his bewildered disciples are like branches suddenly smitten from the tree; when Jesus died their life, their light, went out. The spider or worm in that tomb has what Jesus has not, life. But Jesus lives again, and ascends, ascends, ascends, till we see him on the very throne of God, having all power in heaven and earth. Can any more stupendous exertion of divine power be conceived of? Well this is the power available for the believer. For Christ arose not alone. We were dead with him. With him we are quickened. The power of his resurrection is the power available for us. Christians are under a sacred obligation to clothe themselves with this illimitable power, and to reveal it unto the world. The world is waiting to see the mighty power of Christ revealed in the Christ-like lives of his people. We must stop looking to one another to see what sort of lives we are to lead; stop looking to our theological systems; we must look to the word, we must look to Christ; every Christian must resolve by the grace of God that he will do his utmost that Christ may be revealed in him. What is it to do his utmost? He must know his own nothingness; abandon altogether the idea of ability in himself; feel the need of Christ in everything, unceasingly and by faith avail himself of the stream of love ever setting in towards him. The water of the Vehar Lake is brought into your house by pipes; turn the cock and it will flow; you have many square miles of water to draw from; but if you turn not the cock there will not be a drop of it available, and you may die of thirst unless you perform the condition necessary. Such and infinitely greater is the love of God in Christ to usward who believe. Oh that Christians understood what is the exceeding greatness of the power of God to every one that believeth!

The Bombay Guardian.

SATURDAY, APRIL 5, 1873.

FOLLOWING FULLY.

Something having been said in Convocation lately about the salaries of Bishops, the Archbishop of Canterbury said that the salaries had already been reduced to a *minimum*. His own salary is but £15,000 a year. The average stipend of a bishop is fully £5,000 a year. Is this indeed the *minimum* below which if the salary falls, the functions terminate? Paul seems to have had in mind a lower deep when he said, 'having therefore food and raiment let us be therewith content.'—Custom doth make cowards of us all, says Shakespeare, and many would be surprised to learn in the school of experience how very little of this world's goods is really necessary, when there is the consciousness of Christ's love sustaining the heart. In a long room lighted at one end by a cheerful fire, a little child will shrink from going into the dark end, until the example of an elder brother emboldens it. So they, who are accustomed to have everything comfortable, shrink back from the shadows and unknown terrors of poverty; but the Lord Jesus gives us an example, accepts of poverty, has not where to lay his head, and when he bids us forsake all, promises to be with us. The thing that is most wanted in this world, at the present day, is not anything that the world has to give, but evidence that Christ can satisfy his people in the privation of all earthly good. Why should I renounce what God in his providence has given to me? This question naturally arises in the heart. Is there no answer to it in the Gospel? Why was it necessary that Zaccheus should give half of his goods to feed the poor, and set apart the other half for four-fold restitution to those whom he had wronged? Christ was glorified throughout all Jericho that day, because Zaccheus instead of contenting himself with saying, The Lord knows that I love him, sought to give the fullest expression to his love. When Christ touches the heart he touches the coffers and they fly wide open. We heard a person say the other day that every sacrifice he made for Christ he found himself abundantly compensated for it, and the question with him was not, What must I do? but How far may I go in this? We have not much hope that the Bishops will see it in this light; but letting them keep their salaries and palaces, it will be well for us common folk to do what in us lies to give the fullest expression to our sense of Christ's love. The world stands still for want of this. Jesus did not content himself with loving men; he went about doing good. He spake as never man spake, acted as never man acted, and

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suffered as never man suffered, to clothe his love in forms that would constrain men to recognize it. What particular need was there of his washing his disciples' feet, or spending forty days in the desert? Our modern ideas would have suggested much simpler or commoner ways of accomplishing the object. The spirit of religion is the supreme thing; but while the Gospel makes it so, does it not also indicate the sort of material envelope in which it is to be clothed? Light may shine through alabaster, but not if the alabaster be too thick. Christians are the light of the world, but, somehow or other, this light is sadly hindered and arrested. Christ says, Except a man forsake all that he hath he cannot be my disciple; and people agree to it and say they give up everything; but presently when something that they have is wanted for Christ's cause or for the poor, they clutch it as though their proprietary right had never been affected by a word from Christ's lips. They will allow that all that they have is mortgaged to Christ, but they first settle it in their own minds that Christ wills them to keep what they have and get what they can. It is very easy to give up all for Christ in this way. It does not cost much to make a man a present of all you have in the world, if he solemnly binds himself to leave you in undisturbed possession of it. Christ has not bound himself to anything of this kind; but multitudes of those who profess to be his, act as though they firmly believed he had. Christ has not covenanted to snatch away by irresistible providence what we have; but he demands from us the love that will lead us spontaneously to do with it what his word declares to us is pleasing to him. The love of money is the ruling passion with men; and the Christian is expected to embody his protest against this monstrous evil, in a form the most unequivocal and the most telling. It is a fact that just as fast and as far as we get the spirit of sacrifice, we find sacrifice demanded in the Gospel; and just as fast as we obey the Gospel we get the blessings of the Gospel, even peace that passeth understanding, and joy unspeakable.

WHAT IS TRUTH?

You that believe. (1 John v. 13.) I have written thus to you that believe that you may believe, and to you that know that you may know. They that believe need to guard against unbelief. So our Lord said to Peter, 'flesh and blood hath not revealed this to thee, but my Father;' making him acquainted with the true nature of his faith, its heavenly origin, its immoveable basis. Our own heart would in some weak hour persuade us that *it* is the author of our faith; hence the need of these strong affirmations.

And this is the confidence. (14.) This looks back to verse 5.

If we know that he hear us. We pray; he hears us; we take knowledge that he hears us; this is faith, which also assures us that we have the petitions even before we receive anything.

If any man see his brother sin a sin not unto death. (16.) This springs out of the declaration made in v. 14, If we ask anything according to his will, he heareth. Well, some one says, Can I thus obtain life for a brother who has sinned? Yes, says the apostle, if it is sin not unto death. There seems some reason to understand this of temporal death, in harmony with James v. 14, 15, and I Cor. xi. 30. But in the context it is spiritual life he is talking about. On the supposition that temporal death is spoken about, the meaning would be: God will hear your prayer in behalf of a brother who has sinned and is sick, and, unless the sin be such as to require his removal, will raise him up again. But would not this be nonsense? If he is not to die, he will not, and what difference does your prayer make? Let us take it the other way; the death is spiritual death; there is a sin unto death and a sin not unto death. Is there any Scripture that makes a distinction of this sort between sins? Well, there is one: the servant who knew his Lord's will and did it not shall be beaten with many stripes; but he that knew not and did things worthy of stripes shall be beaten with few. Some who have not received the best Christian instruction, remain ignorant of some obligation and fail to do the will of Christ; the Spirit of God will withdraw, they will get into darkness; but if prayer is made for them they shall be brought to see the will of God and will hasten to do it, and they will regain light and life. Moses after the Lord had commissioned him to go into Egypt, was near being killed by God because he had neglected circumcision. He had probably thought that under the circumstances, his wife being a Midianite and very much opposed, and he an exile from his people, it was not necessary. But now that he was going into Egypt, not to perform the rite would have been a sin unto death. The man of God mentioned in 1 Kings xiii. sinned a sin unto death. If any of you do err from the truth, says James, and one convert him (in the way that John indicates), let him know, &c.—v. 20.

We know that whosoever is born of God sinneth not. (18.) We are ready to exclaim, Oh John, beloved disciple, thy utterances are very perplexing; one moment thou speakest of a brother sinning, another moment thou tellest us that the child of God cannot sin. But it is doubtless we that create the perplexity by certain ideas of our own which we try to impose on thee. Let us take thy words in the same simplicity with which they are uttered. A is a dear child of God; but A errs from the truth, falls into sin; then A is no longer a child of God, for whosoever is born of God sinneth not. B, however feels for A, speaks to him and prays to God in his behalf; he converts the sinner from the error of his way and saves a soul from death. But if A sinned wilfully after having received the knowledge of the truth, there remaineth no more sacrifice for sins, he has counted the blood of the covenant an unholy thing and it avails for him no more, his sin is unto death. Heb. x. 26—31, vi. 4—6. But this makes havoc of some of our theology. Our business just now, however, is to know what John is teaching here. Let us read on.

He that is begotten of God keepeth himself, and that wicked one toucheth him out. (18.) What have we here but the perseverance of the saints? The language is most explicit. The child of God keepeth himself, for his seed remaineth in him, and the wicked one, so far from getting dominion over him, may not even touch him. Yes, and John tells us how he keeps himself; he sinneth not; and all unrighteousness is sin. But if the perseverance of the saints is taught in this verse, then the sinlessnesss of believers is also taught. Is it not? How could you state it more emphatically? From what is the believer to keep himself, except from sin? But how then can John speak of a brother as sinning, erring from the truth? And what becomes of our statement about A and B? Let us look at it another way. Paul says that as many as are the children of God are led by the Spirit of God. Now no man who sinneth is led by the Spirit of God. To sin is to discard the guidance of the Spirit of God. A man that is led by a competent guide along the true road can only forsake the guide by forsaking the road; forsaking the road he forsakes the guide. On the whole it looks as though Scripture were not disposed to help us in making systems of theology: we get them all right with Scripture on nine points, the tenth will refuse to join in the adjustment; or if we begin with this rebellious tenth we may get nine points right on the new system, but the last one will stand out. The great truth is that God hates sin with a perfect hatred and wants to save man from it, and to this end seeks to inspire man with his own hatred of it, but is long-suffering and condescending and ready to give a new chance to any poor sinner who is sincerely seeking; but Christ will not be a minister of sin, nor alternate with Belial. With every theological system there is a tendency to pass lightly over some teaching of the word. What we want is to honour every portion and aspect of the word of God. How many of us have properly honoured these statements about sin as a thing with which the child of God cannot possibly have anything to do? Observe the form in which the apostle puts it: "We know that whosoever is born of God sinneth not." This is something we know. We know it by experience, the only way in which it can properly be known.

Keep yourselves from idols. (21.) He probably has in mind the particular danger with which they had been threatened, an erroneous view of Christ as one purely ethereal, in no wise material. This would have been idolatry, trust in a fictitious Saviour.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—It is quite true, as you have stated, that there is no reason why Whately's Lessons on the Evidences of Christianity should not be taught to the youth in Government schools. Every educated Indian should have an intelligent acquaintance with the reasons why Christians hold their faith. In teaching these Lessons, there would be no violation of the principle of religious neutrality. But it would accord but ill with the traditional policy of the Bombay Educational Department to teach such things.

I wonder whether the following facts are generally known. Two years ago a little book was compiled by the then head of our Educational Department, called "Outline of Universal History." It was written in English, translated into the vernaculars, introduced into Mr. Peile's new Standards, and is now taught in the schools throughout the Presidency. This manual refers to the statements of the Vendidad and the Zend Avesta as statements of historical facts, while the account contained in the early parts of the Bible is ignored in the following sentence on page 5:—"If you go back 4000 years from this day, you have gone back to the limit of any certain particular knowledge." Mr. Peile cannot thus get rid of frank acknowledgments of men of research like Rawlinson and Wilkinson. In this little book down we come in the dates till we pass from B.C. to A.D., but not a word of explanation is given of the change of era. The first reference to Christianity is in the following paragraph (p. 33):—

"Nevertheless, the Imperial nationality, which Rome had been at such pains to form by Romanizing the world, was not lost. Nay, it was now identified with a new and vigorous power. This was the Christian religion. Some emperors had persecuted it, but in vain; for the unity of the empire, the easy communication of one part with another, had helped to spread it far and wide. Constantine made it the religion of the empire, and from that day it was supported by the State. Among the Jews and the early Romans, Religion had been one with the State. But the new religion had a government of its own, and it (what?) perfected itself as a counterpart of that of the empire. Hence a visible Catholic Church, uniform in faith and ritual, and independent, except when it called in the aid of the sovereign to punish heresy. Thus Christianity, as well as civilization, became conterminous with the Roman empire."

After this we have mention of the struggles of Popes with various potentates, the account of one of which struggles is thus introduced (p. 37):—

"The Pope, offended by the Lombards, and revolting against the command of the Byzantine emperor to destroy the images now identified with Christian worship in the West, called for help on Charles Martel."

No mention is made of these images before or after; so the reader naturally infers that the Christians of Western Europe are image-worshippers. We have a glance at the Crusades, and we learn that "it was then considered the duty of Christians to look upon Mahomedans with horror. The Osmanlis also oppressed Jerusalem, which the Christians regard (present tense) as the Arabs regard Mecca." We are told that the natives of Mexico "were converted to Christianity, and a hierarchy and monastic houses established." Then we have another statement that "some Puritans who had left England, dissatisfied with the church government there, settled (1620) in Massachusetts."

Now would anybody believe that these are all the references to Christianity in the book? Yet in this manual of 61 pages a separate chapter must be given to Mahomed and Islam, introduced thus:—

"There is another great power, which has yet to be noticed, interposing from the sixth century onward between the Western Aryans and the Vedic Aryans of Hindustan, and keeping them apart. This is the religion and dominion of Mahomet, of which an account must now be given."

And yet as for Jesus Christ, whose birth is the centre round which the centuries circle, there is

not a word about Him or about the influence which He has exerted in the world: the most important person that the world has ever seen, even from a merely historical point of view, is a myth so far as this book is concerned.

Any one confining himself to this book would judge that the writer was half a Papist and half a Mohammedan. Is it not passing strange that every single reference in this book to Christianity should be so put as to give a grossly mistaken idea of it? And is this what the British Government must do lest it offend the Natives of India? Verily, Indian students, as their knowledge advances, will rise up to shame the Department which thus garbles history by keeping back from them, through a sickly sentimentalism, some of the greatest facts of the past. Why the staunchest Mohammedan would have done more justice to Christianity than the compiler of this outline of Universal History has done.

OMEGA.

Notices.

—A CORRESPONDENT refers to the letter of "A Believer" in ours of the 22nd, and cites Luke xvi. 23, 24 in favour of the intermediate state. We gave our opinion on the subject in the same issue that contained the letter.

—"PERFECTION" is declined.

—We have received a communication about an idolatrous shrine at Walookeshwar. We recommend all concerned to earn their livelihood as coolies rather than have anything to do with idolatry. It has brought a fearful curse upon this land, and a day is coming when it will be thought as disgraceful as murder. To take away human life is a dreadful sin; but to insult the majesty of heaven by bowing down before a vile image, is at once to make war upon the divine government and upon all the interests that are bound up with it. No man can be said to be truly enlightened who is not willing to lay down his life, rather than bow down before any material thing in worship.

Epitome of News.

SATURDAY, MARCH 29, 1873.

—Indian Financial Statement: The actual receipts for 1871-72 amount to £50,100,000, against an expenditure of nearly £47,000,000, and one and a half million on reproductive public works; there was therefore a surplus of one and a half million. Cash balance in March, £19,300,000. The income-tax expires with the current month.

—*Indian Statesman* on the monopoly of the manufacture and sale of matches in France: An average consumption of about 3 matches per head per day throughout the year:—

Population.	Matches.	Annually.
37,000,000	× 3 ×	365 = 40,515,000,000

"Five different groups of bankers sent in tenders for the concession, and the monopoly was at last leased to M. Vignal, who represented nearly twenty bankers or capitalists.

"The tenders were respectively as follows:—

M. May.....	16,251,000f.	on 40 milliards	*plus* 3 per cent. on all sales above that quantity.
M. Simian ...	15,126,800f.	... do.	do. *plus* 5½ per cent.
M. Roux	15,295,000f.	... do.	do. *plus* 20 ,,
M. Vignal.....	16,630,000f.	... do.	do. *plus* 50 ,,

"The Treasury secures thereby a minimum revenue of £600,000 a year, without any cost of collection whatever. The maximum price at which the matches are to be sold to the public is, for the common sorts of wood, five centimes per box of 60, ten centimes per box of 150, and two francs per kilogramme of 3,500 matches. The monopolists are under penalties for irregularities in the contract, and were required to deposit as a guarantee ten millions of francs."

This in France. If the consumption of matches in all other countries is taken into account, we shall see to what gigantic dimensions this trade has developed in a generation.

—*Bombay Gazette:* "An outbreak of cholera on board the steamer *Progress*, while on the way from Calcutta to Assam, has resulted in the death of 73 out of 610 coolies who were on board."

—The *Rangoon Mail* has received an advertisement regarding the "Derby Sweep," and has also received a warning from Government against the insertion of such advertisement. The penalty is Rs. 1,000. The *Mail* says: "We would draw the attention of the Government of India to the scandalous fact that some papers in India *are* allowed to publish these advertisements with impunity, and that the gentlemen who manage the sweeps are officers in the army, who seem strangely forgetful of the fact that obedience to the law is one of the first duties of a soldier."

—In noticing the death of Dr. W. Brydon, the *Bombay Gazette* gives the following extract from Marshman's India, which will revive to some of its readers the memory of that fierce and fatal fight for the pass, and the stout defence of Jellalabad:—"Twenty officers and forty-five European soldiers contrived to reach Gundamuk, but they gradually dropped under the weapons of their foes with the exception of one officer, Dr. Brydon, who was descried from the ramparts of Jellalabad on the 13th January 1842, wounded and exhausted, on his jaded pony, wending his way to the fort, himself the sole survivor except one hundred and twenty in captivity, of a body of 15,000 men!"

MONDAY, MARCH 31.

—*Advance:* "One of the most sorrowful cases of loss of life in the terrible arctic storm in Minnesota, last month, occurred in Fillmore county. A Welsh minister who had been away from home in a cutter, with his wife and two children, was caught in the blinding snow three-fourths of a mile from his house, and could get no further with the sleigh. From the indications it appears that he took the oldest child and carried it to the house. Returning to the cutter with some blankets, he wrapped his frail wife in them and started for the house with the baby. In the violence of the storm he lost the way; and four days after, he and the baby were found dead in the snow, his wife frozen in the cutter, and his child frozen in the fireless house where he left her."

—*Sunday Magazine:* "It is certain that if good men were more careful to ask for counsel on the propriety of any particular enterprise before making up their minds to it, instead of first deciding and then asking for success, many mistakes would be avoided, and much distress saved. A man with wife and children has five thousand pounds at his disposal, which he has put out at moderate interest on reliable security. One day he sees a prospectus for a railway across Honduras, or perhaps a Japan loan, which would pay him fifteen per cent. His imagination is fired. He appreciates with a vivid and perilous facility the comforts that could be procured, and perhaps the money put by, with so much additional income. He cannot see anything wrong in doing the best he can for himself; really, there is hardly anything to ask about. He makes up his mind, acts, then prays to be prospered, and waits the result of his venture, fortified by the delusive consciousness of having implored the blessing of God. But had he first of all asked to be guided as to the expediency, as well as the lawfulness, of the step he was proposing, he who gives 'wisdom to all men' might have made him see that the augmented income, *plus* the risk, the anxiety, the feverishness of mind about money engendered by such transactions in ordinary natures, and the love of it for its own sake so easily fostered by any temporary success, do not counterbalance the smaller income and the surer investment, and the unbroken tranquillity. The 'still small voice' might have said, 'Leave it alone:' 'they that will be rich fall into temptation and a snare.' 'Trust me.'"—

—*Advance:* "Pepsin, which is coming into such general use as an infantile and invalid aid to digestion, is obtained by scraping the mucous membrane of the stomach of a pig just killed. It is said that the pigs are kept for some time without food, until their appetites are ravenous, when they are placed where the most savoury meal is steaming under their snouts, but are prevented by mechanical obstacles from getting at it. Not only do their 'mouths water,' but a secretion of gastric juice takes place in consequence of the mental impression, and it is during this condition that they are killed."

—*Christian Advocate:* "Twenty-four young local ministers in the Boston Theological Seminary, among them a son of Dr. Butler, are pursuing the study of Spanish under a native instructor, with a view to missionary work in Mexico and other Spanish-speaking populations on this continent."

—"One of the signs of the times from which we take large hope is the evidently increasing conviction among Christians that the whole life must be consecrated to Christ, not only for the personal possession of his favour, but for the advancement of his kingdom in the earth. The inquiry, 'What wilt thou have me to do?' is, we trust, coming to have a deeper significance, a broader scope, implying a growing feeling that the life which he had redeemed should be devoted to him, and look out upon the whitened fields, where the labourers are few."

—"Thanks to Professor Tyndall, the recent Day of Prayer for Colleges was celebrated throughout the country with more than usual fervour, so far as we can learn. The challenge as to the value and efficacy of prayer has been nobly accepted by thousands of trained Christian minds, and never before, perhaps, in the history of Christianity has the very essence of prayer been more skilfully analyzed than within the past few months. True believers in the faith have not for a moment been staggered by any of the attacks of scientists, nor have they simply met them with a stolid denial, but everywhere there has been manifested the disposition to reason intelligently and soundly about the matter. This has been especially the case in presence of the young men of the land, who are most in danger from teachings that would relieve them from the obligation of prayer. Dr. M'Cosh never did nobler work for the students of Princeton than in his magnificent rejoinder to the announcement of the President of Harvard, regarding what that gentleman is pleased to term the mockery of prayer in college chapels; and Prayer-day at Union College was signalized by a most fervent appeal to the young men of that institution from Dr. Joseph E. King, of Fort Edward, as to the value of godliness and the efficacy of fervent earnest prayer."

—"In November 1869 a young Japanese medical student, called Sasumi Satoo, entered the Berlin University, not even knowing the characters of the German language. He gave five months to the study of German, and in the remaining six months he gained the knowledge of all the subjects, including Latin, which were required for the first examination. At the last examination in anatomy he was one of the two candidates who alone, of the thirteen who presented themselves, obtained the notice 'good.'"

—"We again notice the significant cry in England and France for legislation in regard to the increasing vice of drunkenness. The men of France are being ruined by the poisonous absinthe. Under the reign of Louis Philippe the French soldiers in Algiers suffered terribly from fevers, and the physicians advised them to take absinthe in their wine, instead of the expensive quinine. They acquired a taste for it, and on their return to France spread this first in Marseilles, and then in all other cities, till the vice has extended over all France. Every one now drinks it, from the ragpicker to the noble—the poor all day long in the wine-shops of the suburbs, and the wealthy from four till six o'clock in the *cafés* of the Boulevards."

TUESDAY, APRIL 1.

—*Friend of India:* "The *Indian Mirror* calls upon 'Christians and Brahmos and all men interested in the welfare of this country' to combine to arrest the revival of Hindooism. This article has a double significance, following, as it does, a series of complaints of the falling away of Brahmos, and pointing to the new 'tolerance' of Hindooism as a 'trap' to catch the backsliders. The writer is so concerned at the former that he fails to read the latter aright. We regret, though we are not surprised, that advanced Brahmos should fall back into the slough of Hindoo idolatry and caste. But this 'tolerance' of Hindooism is neither new nor a sign of revival. All that it now does to win back Brahmos who have never really left it, Hindooism has long done to force back Christians who were about to take the irrevocable step of baptism, or had really taken it. The 'two pills of cowdung,' the bribing of Brahmins, and above all 'ensnaring with the blandishments of false love,' have long been tried, but Christianity has in almost every case given a power to even the youthful convert which the vague pietism and cold theism of a creed that floats amid intuitions evidently fail to impart. In the centres of intelligence Hindooism is now developing that phase which Neander so well describes as characteristic of Paganism in the early centuries of the Christian Church. We had thought that the Brahmo attempt at compromise would have lived longer, and succeeded for a time more widely. But in proportion as it has of late failed to become what Platonism was, a frail bridge for a certain class of minds over the chasm between idolatry and Christianity, it has lost the very reason of its existence."

—"The *Bengalee* publishes a letter addressed by

the Bengal Government to the Home Department last July, in which, reporting the death of two men on the last occasion of dragging the Serampore car of Jagganath, the Lieutenant-Governor expresses this opinion—

' "The time has come for stopping the dragging of such of these cars as, from their clumsy construction or other reasons, are found to cause serious danger to life. He does not now stop to inquire how this is to be done. He has no doubt that if a certain religious character was not supposed to attach to the thing, it would be stopped by a simple order to the police not to allow it. If we were still in a bigoted Hindoo country, such things might be permitted: but in Bengal the rulers are Christians, half of the population are Mahomedans, half the remainder are aborigines, outcastes from Hindooism, Brahmos, and nothing in particular. There is but a limited Hindoo population, who have very little enthusiasm for this kind of thing, and the heavy cars are with great difficulty moved by people. many of whom are, it appears, ryots on the temple estates and others driven unwillingly to the work, or people who take it up for reasons not religious, some for fun, some for profit. The Mahomedans long ago put a stop to everything of this kind in Hindoostan. Although the Lieutenant-Governor believes that the *rath* ceremonies are generally an unnecessary nuisance, he would, on general principles of toleration, permit them so long as the car is not so heavy and unwieldy as to be dangerous; but he would instruct the Magistrates not to allow any car to be moved when they think there is danger of such accidents as those now reported. Before, however, doing anything in the matter, His Honour would be glad to have the advice and instructions of the Government of India."

—*Hindoo Patriot:* "To us the most painful feature of the excise administration of Bengal is the alarming increase of the consumption of brandy by the higher and middle classes, and of ganja and opium by the lower classes. Wealth, rank, honour and character, health and talents, have all perished in the blighting presence of the brandy-bottle. Families once flourishing have been reduced to absolute pauperism by the wreck brought by it."

—*Friend of India:* "The Rev. J. Robson, a scholarly Missionary of the United Presbyterian Church of Scotland, is devoting his sick leave to the preparation of a series of admirable sketches of Rajpoot History, which are appearing in that church's Magazine. He gives a clear account of the earliest rulers of Rajpootana, according to the tradition of the Agni-kul or Fire-races. After the extermination of the old warrior-caste of India by Parasram, when there was no one left to protect the cow and the Brahman, the gods assembled on Mount Abu, the highest of the Aravillis, to effect its regeneration. Indra, Brahma, Vishnu, and Shiva met beside the Agni-kund, or fire-tank, on that hill. Each in succession pronounced incantations, and in succession Pramar, Solanki, Choan, and Parihar, the fathers of the four fire-tribes, emerged from the water. They destroyed the demons that infested Abu, and thereafter conquered the most of India, establishing the religion of the Brahmans wherever they went. The scene of this miracle is still pointed out."

"The Report of the Burmese Baptist Missionary Convention for last year is full of interesting facts regarding Christian work among the Burmese, Karens, and Shans, but the confused materials should have been edited before publication. The statistics show that there are 18,546 baptized Christians in 356 churches with 82 ordained and 329 unordained preachers. There are 85 schools with 4,874 pupils, some of them in a Theological College. The contributions, chiefly of the Sgau Karens, amounted to the large sum of Rs. 49,665. The number baptized during the year was 777. These figures do not include churches in Tonghoo not connected with the Convention."

—"The Henthada Christian Karens subscribe a pice a week each for missionary purposes, or about Rs. 500 a year. This is the first instance we have met with in the Church of India of a systematic recognition of the 'power of littles.' It ought to be generally imitated."

—"Hindooism has come to this. The proprietor of the Hindoo temples at Bindrabund, Agra, advertises their attractions, with the names of the officiating gooroos, the rates of conveyance to and from Agra, and intimations that fountains will play and wonderful fireworks be exhibited."

"The question of replacing brandy by an allowance of tea is occupying the serious attention of the Russian military authorities."

—The *Friend of India* is glad to see that the S. P. G. proposes to break ground in a new field, Bundelkund, which consists of a tract of country 200 miles long by 155 broad, contains 2½ millions of inhabitants, and has never had a missionary stationed in it.

—*Friend of India* in a letter to the *Antiquary*: "Mr. James Fergusson draws attention to our ignorance of the dates of those inscriptions which are authorities for the mediæval history of India. This state of things must continue until Orientalists can agree among themselves as to the eras. So long as Mr. Thomas is of opinion that the Sah kings date their coins and inscriptions from the era of the Seleucidæ (311 B. C.); Mr. Justice Newton from that of Nahapana, practically Vikramaditya, which is a favourite with others (56 B. C.); and Dr. Bhau Daji from the Saka era (78 A. D.—we have some 400 years among which to chose for the date of the famous repairs of the Palesini bridge. In like manner, till it is agreed whether the Guptas began to reign 318 A. D. or were then exterminated—and those who have treated this subject are equally divided on this point—we have at least a couple of centuries to veer and haul upon for all the dates of this period. Except Lassen, Mr. Fergusson knows of no distinguished Orientalist who has fairly looked on both sides of the Vallabhi difficulty, and assigned to its kings what he believes to be their true date —though, in doing this he differs to the extent of 300 and 400 years from Wathen, Dowson, and almost every other recent writer on these subjects."

Wednesday, April 2.

—In our last week's Epitome we gave a telegram from a contemporary reporting the death by accident of Dr. Carswell and Captain Brown. It appears they met their death in endeavouring to remove, by blasting, a rock which impeded the march of troops some distance from Jacobabad. The charge used for this purpose appears to have exploded prematurely, before either the doctor or the captain had time to place himself in safety.

—The Rev. Mr. Long has been lecturing at St. Petersburg on the advance of Russia towards India. Some of the Indian papers severely criticise the lecture and the lecturer.

The *Indian Statesman* gives (a portion of) the other side of the question: "Few of our readers in all likelihood ever even heard of the play for translating which Mr. Long was consigned to jail by that eminent lawyer and pattern of judicial propriety. The *Nil Durpan* was a dull native drama, produced during the Indigo quarrel. In the course of the dialogue one ryot demands of another—'Why do you not complain to the magistrate of these oppressions?' 'Cui bono?' replies the other. 'Do you not know that the Mem Sahib (the planter's wife) always dances with the Collector Sahib at the ball?' And it was for simply translating the drama in which this passage—precisely as we have given it—occurred, that Sir Mordaunt Wells threw Mr. Long into prison for 'slandering his countrywomen.' Mr. Long was simply discharging a task he had been working at for years, in translating the vernacular literature of the times. But he was the ryots' friend, and a strong opponent of planting-oppressions; and because he was so, he was sent to jail upon the pretext of this libellous (!) drama."

—"A contemporary gives a test for sewage and other impurities in water which might be of service to such of our readers as reside out of reach of Vehar water. About 10 grains of pure white sugar are mixed with 10 ounces of the water, and placed in a tall glass. This is then exposed to light. In a few hours, if sewage, or other organic impurities be present, the liquid will become turbid, and a fungus will form, branching off in all directions."

—*Lucknow Witness:* "In her 'Oldtown' sketches Mrs. Stowe gives a very striking illustration of how exemplary Christians may fall into a most miserable delusion. A poor invalid was dying and the village minister had been called in to pray with him. A son of the dying man was present, and thus narrates what happened:

"'I remember how he knelt by my father's bedside, how far-off and distant the opening formula of his prayer made the Great Helper to appear: "Supremely great, infinitely glorious, and ever-blessed God, grant that we may suitably realize the infinite distance between us, worms of the dust, and thy divine Majesty." I was gazing earnestly at my father, as he lay with his bright, yearning, troubled eyes, looking into the misty shadows of the eternal world, and I saw him close them wearily, and open them again with an expression of quiet endurance. The infinite distance was a thing he realized only too well; but who should tell him of an infinite *nearness* by which those who are far off are made nigh?'

"The minister who offered this prayer was a man of rigid habits of morality, blameless in all the relations of life, and perfectly orthodox in the standards of his church. The picture of that prayer with a dying man, if overdrawn, is yet more than a caricature. Do we not all too often hear just such prayers as this? Have we not, time and again, carried away with us from the house of worship a dim impression that we have merely been permitted to offer up prayers to a far-off Deity? So far as our own observation has extended, it is an exceptional thing to hear Christians speak of God as a present Father, recognized and loved in the believer's soul. There is more meekness in grasping the proffered hand of the Father of all than in talking mournfully of the infinite distance that separates Him and us.

"God is very near to every one of us. Not in the general sense that He is omnipresent, but in the special sense that He is a loving Father, a helping Friend. No child that feels his father's arms clasp him to the parental bosom can be more certainly conscious of his father's presence and love than the adopted child of God, who is rescued from his orphan state, adopted in the great family of earth and heaven, and made an heir of God and a joint-heir with Jesus Christ, is conscious of his heavenly adoption. To him religion is more than a creed, and more than a sentiment. God is with him, and he with God. His fellowship is with the Father and with the Son, and he endures as seeing Him who is invisible."

Thursday, April 3.

—Navigating Lieutenant Gain, of H. M.'s S. *Wolverine*, now in Bombay harbour, has been sentenced to imprisonment for two years in one of H. M.'s gaols, and at the expiration of the term of imprisonment to be dismissed the service with disgrace. He was found guilty of fraudulently appropriating money and stores, and of falsifying statements of accounts.

—Egyptian correspondent of the (London) *Times*: "Egypt has made rapid progress since the winter of 1870-71. The great harbour works at Alexandria, which had then just been commenced, have already converted its exposed roadstead into a safe and capacious port. These works consist chiefly of an extensive breakwater, which encloses a large area of deep water, and is composed, like that at Port Said, of huge blocks of artificial stone. The storm of Christmas-day, unexampled in Egypt, was watched with anxiety from the quays of Alexandria: but not a block of the new work was displaced, nor a vessel damaged. The travellers for whom ancient Egypt as well as modern has its attractions feel grateful to the Khedive for the facilities he has given to explorers of the Pyramids. Instead of the long donkey-ride, with the tumbling of the poor brutes into and out of the passage-boat, strangers can now drive over a noble bridge crossing the Nile, and leading to a road of which great part is already shaded, and the whole will be one avenue in a few years."

—"It was mentioned some little time ago that paper wheels were to be tried on one of the railways in the United States. We learn that the paper in question is made by treating waste-paper, or paper-pulp, or vegetable fibre, with chloride of zinc, and subjecting it to pressure, whereby it becomes hard and tough. The hardness may be varied, according to the strength of the bath of zinc solution, and the material produced will be flexible as leather or rigid as wood. It takes colour readily, and can be used as floor-cloth. It can, like leather, be made into gas-pipes, handles for whips, for saws, and for many other kinds of tools; also into buttons, combs, pulleys, and large sheets for roofing purposes."

Friday, April 4.

—*Home News:* In the House of Lords the Supreme Court of Judicature Bill has been read a second time, and the bill to legalize marriage with a deceased wife's sister has been thrown out on the second reading by 74 votes to 49.

The German Parliament has been opened by the Emperor in person. The Crown Prince has returned to Berlin greatly improved in health. The German State Council are to apply eighty millions of thalers from the war indemnity to the construction of ships of war and dockyards in the next ten years. The Queen Dowager of Wurtemberg is dead.

The Spanish Parliament has been dissolved, and

the new elections will take place in May for the meeting of the Assembly in June. All Spaniards over twenty-one years of age are to vote. There have been several conflicts between the Carlists and the Republican troops during the past week. The Carlists have seriously interfered with the railways, burning stations and destroying the metals. They caused an express train to run off the line at Villafranca, and also killed the driver, stoker, and two brakesmen. The passengers, aided by the troops, fired on the Carlist leader, who ultimately took to flight. Soroeta, the Carlist leader, has been killed, with many of his band, in a conflict with the troops on the heights of Oyarzun.

It is reported from Berlin that Russia will shortly annex Afghan Turkestan, and extend her frontiers to the Khorassan hills in the west and the Bolor plateau in the east. It is further reported that Russia has ceded the territory of Baskantschak to the Kirghese of the inner horde.

Mary Ann Cotton has been tried and sentenced to death for poisoning her stepson. This woman is suspected of having murdered her three husbands and several of her children at West Auckland.

A Government pension of £25 per annum has been awarded to each of the aged sisters of the late Lieut. Waghorn.

—We have in Bombay a "Dismal" Swamp. A correspondent of the *Times of India* writes about it feelingly; here is part of his letter: "On Tuesday morning I had occasion to go to Worlee to inspect some land immediately adjoining that foul and pestilential swamp bordering on the Mahim causeway. I was perfectly well at the time, and so was the gentleman who met me there. We stayed on the ground about an hour.

"Within a very short time after my return home I was seized with violent diarrhœa and suffered from it throughout the whole day. The only cause of the sudden illness that I could conjecture was the noxious nature of that horrid swamp.

"This morning I went to the house of my friend who had accompanied me. The answer was that he was in bed very ill, and afflicted as I had been with diarrhœa.

"Now, Sir, I do not know if our illness was caused by the vapours from that abominable swamp, but I have very little doubt myself that it was. Leaves, straw, and all kinds of *cutchra*, are simply thrown down upon the mud, and there left to rot in the sun, assisted by an occasional overflow of foul water produced at certain stages of the tide.

"I am neither a medical man nor a destroying angel, so that I know very little about pestilences; but were I commanded by my sovereign to make one I should do precisely what is being done at the Worlee swamp.

"At a cost of half the expense occasioned by a ship blundering up against the Hydraulic Lift this swamp might be filled up. Mahim sands, close by, contain ample material for the purpose. Why should we spend money in erecting a palace at Gunesh Khind, or on building palatial residences for Government servants in Bombay, and yet leave untouched a plague spot like this?"

—The *Bombay Gazette*, referring to the wreck off Halifax, states that—"the *Atlantic* formed one of the White Star line of mail steamers between Liverpool and New York. She was probably one of the finest steamers in the world; she was 473 feet long, 4,500 tons burthen, 3,000 horse-power, and was four-masted. The vessel was divided into five water-tight compartments. The *Atlantic* has frequently run 390 miles a day, and on two occasions made the passage from Sandy Hook to Queenstown in eight days and a few hours."

—Deaths last week—349.

Miscellany.

We give a few more extracts from the American Mission Report.

—Rev. R. Winsor, Satara, says: "I must add one thought in answer to the question so often asked, namely, What good does all this preaching of yours, when there are so few true conversions? It was my pleasure to be at the table with the Rev. W. Taylor, whom we all love, and in whose success we rejoice, and who is awakening so much interest in some parts of this land. I asked him, 'Br. Taylor, are the people who are converted under your preaching chiefly those who have previously heard the Gospel and been under religious instruction, or are they those who come directly from heathenism?' Mark his frank answer—'Among all the number in India I do not know of more than two who have not previously been made acquainted with the Christian idea, and heard the Gospel preached.' Here then is a strong argument for missionary labour,—for who have spread 'the Christian idea' throughout India? Let the world answer. This dear Brother is now reaping glorious harvests, and may God soon give to the Marathi Missions a time of ingathering."

—Rev. R. S. Wells, Bhuinj: "The most important event in this district the past year has been the formation of the first Church in this field. On the fourth of July eight persons from the Sátárá Church united in Christian fellowship to form the Bhuinj Church. Since that time three others have joined on profession of their faith. One of these has been a servant of different Missionaries for the last twenty years. For many years he has believed Christianity to be true, and for some time has felt that he ought to be a Christian. Bnt he was kept from taking any decided step on account of his mother, who said she would kill herself if he became a Christian. He thought after he had buried her, as a faithful Hindu son is expected to do, he would turn and follow Christ. After attending the meetings of Rev. Mr. Taylor last year at Ahmednuggur, he felt that he must confess his belief in Christ openly. Soon after coming here he joined the Church. His mother is still no friend to Christianity, but she quietly acquiesces in the present ways of her son. He is one of the most faithful, earnest workers of the Church. He is ever ready to take part in the meetings, or in any work for Christ which he finds to do. His life and actions are consistent with his profession, and of much value to the Church and the cause of Christ. Such an example as this is enough to encourage one in a life-work in India. The prayers and labours of some of God's faithful ones have been blessed, and we are reaping the ripe fruit.

"Among the Christians there are those who are growing in the divine life. There is more spirituality and Christian love, and more of desire to lead others to Christ, than there was at the beginning of the year. Instead of long talks and prayers from a few in the prayer-meeting, now all take a part. We have brief Christian experiences related, requests for prayer, and prayers for specific objects. In the place of deadness and formality, there is now life, interest, and freedom. We go away from these little gatherings feeling that Christ has been one of our number.

"I feel that my great work here is to build up a self-supporting, *self-denying*, working Church, and put the work in this region upon them; also to lead the Christians here to a higher Christian life—an abiding life with Christ. Then God will prosper and bless his people, and give them the heathen for a possession. Then they will claim and take this country for Christ. We ask the prayers of God's people that our helpers and all the Native Christians may become a *holy* people, that they may abide in Christ, and Christ in them, that they may bring forth much fruit."

Rev. W. H. Atkinson: "Two and a half months of the year have been spent in touring, besides several short runs for preaching in certain places, of which one to the great pilgrimage at Pandharapúr was especially encouraging, from the grand opportunities presented of addressing the thousands that assemble, among whom it is most reasonable to suppose are some who are really seeking the forgiveness of their sins and the salvation of their souls.

"The sole Bible-woman we had at the beginning of the year left us in June, having been attracted by higher pay elsewhere. We are now without, and perhaps it is as well to be so, and let the work among the women be left to the voluntary efforts of our Christian women, many of whom have both the time and the ability to serve the Lord in this way, and so prove their love."

—Rev. C. W. Park: "No difficulty whatever has been experienced in working in the Mogalái. As a general thing, we have been as well received and treated, and our message has to all appearance been as kindly heard, there as in the towns under English rule. It is true that in some places a little unfriendliness has been manifested on the part of the Musalmans, but it has been shown only by words, and in several instances disappeared in the course of a few days.

"In the Report of last year, mention was made of a man living at Dhotra, six miles east of Bársi, formerly a Guru among the Mhangs, who was then thinking of Christianity. He has kept up intercourse with us during the year, and in December we visited his village and administered the rite of baptism to four—this man (*Rámji*), his mother, wife, and sister. Three others residing in other villages have since been baptized; others still have been examined for baptism but advised to wait; while interest in Christianity and a spirit of inquiry are spreading throughout the whole circle of Rámji's former followers, who are scattered all through this region."

—Madras Tract Society's Report: "The Catechist of Maultpuram, near Nagercoil, writes thus in his Report: I entered the village of Kadukaray, and finding before a shop a crowd of people offered to them for sale the interesting little tract entitled 'The Stolen Child.' But they desired me to read it to them first. While reading, they were all silent and paid unusual attention till finished. Then one of the audience, a Sudra lady, observed 'What the Catechist has read contains plain truths, and is deeply interesting. If we embrace Christianity, we shall indeed be enlightened.' I, not knowing what she meant, said, 'Madam, your lips may say so while your mind does not mean it;' to which she gravely replied: 'Do not think so, Catechist, for I am in earnest. I know the absurdities that are committed in our temples; I consider our worship to be nothing more than a *blind man's play in a dark room*.' Then I mentioned to her the words of our Saviour, 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life,' and besought her to decide for Christ. Perceiving the earnestness of the woman and the drift of my arguments, one of the bystanders rebuked her, saying, 'You are mad, for you intend to become a Christian.' To which she calmly added, 'I am not mad. Don't you perceive that we are shut up in the den of heathenism like the stolen child, and do we not get startled when truth is set before us, as the stolen child felt *when he first saw the sun?* Christianity pours light into our benighted souls. I should like very much to attend divine worship, but I fear to do it at once, for I know what will be the consequence. My friends will refuse to give me even a cup of cold water. I must therefore wait for the grace of God to enable me to do so.'"

—*Madras Church Missionary Record*: "In July and September of last year we gave some account of accessions in different parts of the Telugu country, *i. e.*, of Málas, near Mudnapilly, in the Cuddapah District; and of Mádigas, near Ongole, in the Nellore District. With regard to the former, we are thankful to hear that the nine villages composing one of the two groups of villages which had asked for Christian instruction have now increased to twenty. Some of them are small hamlets, but, if we are rightly informed, in each hamlet the entire population have joined in the request for Christian teachers. In speaking of the Mádiga inquirers under the American Baptist Missionaries in Nellore and Ongole, we alluded to others connected with the American Lutheran Mission. We have lately had the pleasure of meeting the Rev. Mr. Unangst, of Guntur, and are thankful to hear that the work is still extending, and that he has about 2,000 of these poor people under Christian instruction."

—Henry Ward Beecher on Earning a Livelihood: Sudden wealth, and great wealth, are the expectation of thousands of men who leave the farm or the shop in the country, and throng the city. The result of these false ideas is reluctance on the part of men to work at manual labour, patiently earning comparatively but little, and living, as they go along, by the development of their manhood and of themselves through their work. These notions produce an unfortunate state of things. They direct attention more and more to the rapid and easy acquisition of wealth; and, as society grows more populous, there are multitudes who are begging employment in our cities for whom there is very little employment.

Why, between the seasons of business I suppose there are thousands of young men—I do not know but five thousand—from twenty to thirty years of age who have nothing to do. New York is full of them. I do not speak with disrespect of them. I merely say that here are one, two, three, four, five, ten thousand young men thronged together in New York; and I say to them, "Can you do a day's work on a farm?" "No," they say; "I never learned that." "Are you good on ship-board?" "No: I have never been to sea; I could not stand that." "Can you work the loom?" "No." "Can you make a shoe?" "No." "Do you know anything about blacksmithing?" "No." "Can you make a chair?" "No." "Are you good as a tailor?" "No, sir." "Can you lath and plaster?" "No." "Can you build a house?" "No." "Is

there anything on God's earth that you can make?" "No; not a thing." "What can you do, then?" "Well; I have been brought up to book-keeping —to merchandising." That is a respectable business. I do not deride it. I do not blame a young man for going into business. Neither do I blame him—though I pity him—when business is slack, and he is high and dry, because he has been brought up to that, in labour, of which there is a superfluity, and has learned nothing else, and can do nothing else.

This trouble does not exist in New York any more than in Boston, and Cincinnati, and Philadelphia, and Baltimore, and Chicago, and St. Louisville, and San Francisco. In all large cities, the world around, there are multitudes of men that are waiting for an opportunity to earn a living who do not know how to do a single thing in the nature of productiveness. They cannot produce anything. They would starve on a hundred acres of land, because they do not know how to raise corn. They would be houseless, and freeze to death, if they lived in a lumber-yard, because they do not know how to nail two boards together. They would go barefoot with any amount of leather about them, because they do not know how to make a shoe. They are fools at a blacksmith's forge, on a ship, or in a shop. Give them a pen and they are quite at home. They can make out an account as an entry clerk. They can perform the duties of a bookkeeper. These are very good things, very necessary things; but there are five times as many men seeking such employment as there are positions to be filled. On the other hand, there are abundant opportunities for work in departments where they do not want to go. They want something lighter, something easier, something more respectable than manual labour. But is it respectable to be nine months out of twelve without business? I tell you, the contented German who sits in his little six-by-nine shop, singing Luther's hymns, and sewing and patching shoes, is more respectable than that young man who left his father's farm before he had learned to work on it, and came to New York, where he had two or three good years, and then was thrown out of employment, and has had no regular place since, and goes about asking, "Can you get me a place in the Custom-house?" fool's paradise! "Can you get me a place in the Navy-yard?" "Is there not a place in Washington that you can get for me?"

Men and brethren, there are not enough young men so brought up that they know how to work. I feel the intimate connection which there is between working and morality. I feel the substantial sinfulness of men who lead indolent and useless lives. I honour men of the shop. I honour men of the soil. I honour men of the sea. And I say to young men's parents, 'It is a shame for you to bring up boys and girls without teaching their hands how to earn themselves bread! I do not care if you are worth a million dollars, your child ought to know how to work as much as anybody else's child. Your boy may yet beg his bread, though to-day you can enable him to walk in royal apparel. It is a shame not to bring up a girl to know how to work for her living. It is a shame for a girl to be ashamed to work for a living. It is a shame for a young woman not to be willing to be a chambermaid, a washerwoman, a cook, or anything else that is honest, by which her livelihood may be gained. Every young man should know how to use his hands; how to make his head inventive; how to apply himself so as to gain a living honestly. Versatility of knowledge in matters of industry is important. A man should know how to earn a livelihood in different ways. And we ought to teach our children, so that if one resource fails there shall be another; and so that if that fails there shall be another, however slender and however little productive; so that they shall not be obliged to beg, nor do that which is next door to it—steal.

—Lord Derby, much to his credit, has expressed his disapproval of the Winchester School Report on 'tunding,' by resigning his place on the Board.

—The Lord Provost of Edinburgh states, on the authority of the booksellers, that the three books which have the largest circulation in Scotland are (1) the Bible, (2) Bunyan, (3) Burns.

—One who recently traversed the Pacific says: On reaching the 180th degree of longitude we are at the antipodes of Greenwich, and London time is 12 hours in advance. We then take a leap of 24 hours, leaving Greenwich 12 hours in our rear; but crossing the meridianal line we put back our time an hour for every 15 degrees, and by the time we reach London the clocks and time will have righted themselves. The steamers of the line, on their return trip, get two days of the same date, and thus regain their loss. It certainly was curious that we should turn into our berths on Friday night, November 15, and all wake up on Sunday morning, the 17th. But it is more curious still, and a study for Sabbatarians, that on one of the Pacific Islands Saturday is observed as the Christian Sabbath, and on another island, on the opposite side of the line, Monday is kept as the Lord's day, Sunday being the drop-day.

—Rev. J. W. Lance in the *Baptist*, on Working out your own Salvation: At the present moment I dismiss altogether the discussion of the subtle and metaphysical question as to how it can be that we are to work out our own salvation and yet it is God that worketh in us—perhaps on this point we may have something to say hereafter. But it seems to me that the profitable thought that fronts us at once, and asks to be taken into account, is this. Individual personal responsibility, the independence of the spiritual life, that's the lesson that's taught here—independence not of God but of man, looking always to the Divine rather than to the human. It is as if the Apostle should say to these people that were so fervently attached to him, "It is altogether in vain for you to depend upon me or upon any man whatever: let the root of your spiritual life go down much deeper than that—for so far as we the itinerating apostles are concerned, we are here to-day and gone to morrow; but God is ever present. He is always with you. He is just as much present with you at Philippi as He is with me at Rome; therefore let not your piety droop and fail because I am not with you, giving to you my personal help. Look to yourselves; work out your own salvation: for it is God, not man, that worketh in you to will and to do of His good pleasure."

And here we may naturally inquire, what is likely to be the result of this Apostolic method—this casting of people back upon their own resources, telling them that they must, sooner or later, learn to stand by themselves? What, we ask, is likely to be the result of this? First of all, let us say the result in many, or at all events in some, cases will be failure, the utter breaking down and passing away of the spiritual life. That which strengthens the strong sometimes kills the weak. There are people always to be found in all times and in all churches who are not strong enough to stand alone. Chameleon-like, they take their complexion and colour from the circumstances by which they are surrounded, and more especially from the persons to whom they are attached; they have no root in themselves, so when the time of trial comes they pass away. Such a one was the youthful Joash, king of Judah, concerning whom it is said, "All the days of Jehoiada the priest Joash did that which was right in the sight of the Lord." The weak character and the strong, and the weak leaning upon the strong, and the strong overshadowing the weak —this is the picture given to us in the ancient records of the kings of Judah and Israel. And the days came when the strong ceased to be, when Jehoiada waxed old and died, and then the piety of Joash waxed old and died too, and passed and was no more. That, I think, is very likely to be the result in some cases where people are thrown back upon themselves, where the props and stays on which they have been relying are taken away: they have not learnt the lesson intended by the Apostle, and so they fail in working out their own salvation. But yet let us hope that this is the exception rather than the rule, and that people are more likely to gain than to lose when human help is taken from them, and they are flung back upon themselves, or, in other words, upon God. That which sometimes happens in worldly things I hope is the pattern of what generally happens in Divine things, although, I confess, I am not sure. What I mean is this. You sometimes see a young man lazily loitering and lounging through life because he has, as he says, great expectations. His father is going to die some day, leaving him a large sum of money, or some other relative has promised to remember him in his will; and as you look at that young man you predict that, physically, mentally, and perhaps morally, he will become a total failure. But now, of a sudden, all his bright prospects are gone, the ground of his great expectations is cut clean away from under him, and then the better nature of the man comes out, then you find there's the ring of the true metal about him. He shakes himself from his dreams and his lethargy, girds himself for the battle and the race, and manfully works out his own salvation; and when he comes to be an old man, and grey-headed, talking to his children or his grand-children, he adorns the tale and points the moral of his early life by telling these same children that the best thing that ever happened to him was the loss of that fortune that he had so much reckoned on. Let us hope that that which *sometimes* occurs in worldly things is the pattern of that which occurs often in Divine things; that when our earthly stays, and props, and crutches are taken away, we learn to stand alone, and to work out our own salvation, depending not even upon apostles themselves, but upon the grace of the living God.

—Rev. W. Landels in the same on Napoleon III.: Enough is known of his public life to protect him from indiscriminate censure. Obviously the man was not all bad; and had it not been for his early training and surroundings, and his inheritance of Napoleonic ideas, he might have lived and died in decent obscurity, attracting attention neither by his vices nor his virtues. We think it right to say so much at the outset, because we believe the admonitory lessons of his life have much greater force when they are traced to the wrong principles by which he was actuated, than to any special natural depravity. If he lacked the splendid qualities, he was also free from the mean and paltry faults, if not from the more gigantic crimes, which marred the greatness of the founder of his house. He has not, so far as we are aware, been charged with exercising cruelty for its own sake, nor did he show the bitterness which springs from personal resentment, or a desire for revenge, in the persecution of his political opponents. Provided he could remove them from his path, he did not care to follow them with his vengeance. But, on the other hand, no human feelings or human rights were allowed to stand between him and his purpose. To gain his end, perjury, treason, massacre, and the shedding of blood on an extensive scale by military means, were measures which he scrupled not to employ. Those about him appear to have been warmly attached to him, which augurs something for the amiability of his disposition in private life. His wife is represented as mourning his removal with a genuine and profound sorrow. If so, there must have been something in the impassive, phlegmatic nature which could win and retain the love of a high-minded woman, notwithstanding his great and notorious faults. As regards France, it must be said that he made her capital the most beautiful in the world; extended her trade; developed her resources; increased her wealth to an extent which has enabled her, in a manner that has excited universal surprise; to meet the debt which, it must be confessed, has been brought upon her, and to recover from the prostration to which she has been reduced, through his infatuated ambition. Italy is grateful to his memory. England has been moved by his death to an extent which few could have anticipated; and so far as the feeling of respect shown has been fostered by the quiet dignity with which, on the whole, he bore his reverses, contrasting in this respect so favourably with the outbursts of querulous temper to which his uncle yielded in his captivity, so far it can only meet with our approval. Yet so far as it has been occasioned by his alleged friendship for England, it indicates a questionable morality against which it behoves us to be jealously on our guard. Assuming that his friendship for England was real and disinterested—which is very questionable, considering how much it was his interest to keep on good terms with us—but assuming it to be both real and disinterested, I hope the tone of our morality is not so low as to make us look lightly on our neighbour's wrong-doing because of his friendship for us. Has it come to this, that wrong is only to be regarded and denounced as wrong when we suffer from it? Is our estimate of right and wrong a purely selfish matter? Is our neighbour, notwithstanding that he robs and murders others, to be treated as a good neighbour because he does not make us the victims of his lawless and high-handed depredations? Surely we are not so utterly lost to all sense of right as that would imply. Surely there is moral tone enough in England to see that a lawless attack upon, or invasion of, one nation, is just as bad as another—that injustice or violence done to Prussia, or Austria, or Mexico, or France, or any other country, is no less inexcusable than if it were done to ourselves; and that when a man's perjury, or treason, or bloodshed is quoted against him as a reason for his not receiving popular ovations, it is no vindication of such a course, but only a reflection on ourselves to reply, "He has always been the friend of England." Let us show respect to his memory

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for other reasons, if we can find them; but let us never do so on the selfish ground that his grievous faults are to be condoned because of his friendship for us.

It is a sad feature in his remarkable history that his selfish ambition stepped in to mar whatever good thing his generous impulses or idealism led him to attempt. If he had a sincere regard for the glory of France, he so associated that glory with his own greatness that he never seems to have recognized the possibility of the one existing apart from the other. If he did not use his uncle's words—"I am the State," "The State is me"—he acted in their spirit. Hence everything at variance with the interests of his dynasty was sternly repressed. Independent thought was not tolerated, the press was gagged, and parliamentary discussion reduced to a sham.

TELEGRAPHIC NEWS.

London, March 28th: In the House of Commons this evening Lord Enfield, replying to Mr. Denison, said the Government was still in communication with the Maritime Powers concerning the Suez Canal dues, and that the English Ambassador at Constantinople had been instructed that the interests of shipowners should be duly regarded.—Mr. Plimsoll's royal commission of inquiry into the Mercantile Marine has been appointed, with Lord Somerset as chairman.—The Carlist Committee in London deny that Don Carlos has abdicated or gone to Geneva.

29th: The French Atlantic and the American Cable Companies have agreed to terms for amalgamation.—Nothing later has been received from Lloyd's concerning the grounding of the S.S. *India*, but vessels have passed the Canal subsequently.—The Oriental Bank Corporation has declared a dividend of 12 per cent.—The Chartered Mercantile Bank has declared a dividend of 4 per cent. after writing off £123,000 for bad debts. *Obituary:* Countess Guiccioli.

Paris, 29th: The National Assembly will adjourn from the 5th April until the 19th May next.—Senor Olozaga has resigned the Ambassadorship at Paris, as he considers that the Spanish Government has failed to fulfil the programme of a Unitarian Conservative Republic.—In the National Assembly to-day an excited debate took place on Prince Napoleon's petition against his expulsion. M. Dufaure refused to accept the Committee's report, which he said expressed the views of the Conservatives and implied a censure on the Government. He then submitted a Bill exiling all the Bonaparte family, and asked for a simple order of the day, which was voted by 347 against 291.

Madrid, 29th: The Internationalists are active at Barcelona.—A federal republic has been proclaimed at Malaga.

Alexandria, 29th: The steamer *India* has floated off and proceeded into the Mediterranean.

London, 31st: The provincial authorities in Spain oppose a levy *en masse* until arms are ready.—The Carlists have routed the Government troops near Ripoli; the cavalry was saved though it met with great disaster.—The Carlists have captured Berga, and taken 400 prisoners, besides arms and ammunition.—Great excitement prevails in Barcelona.—The French troops on the frontier have been reinforced to prevent a passage of arms to the Carlists.

Alexandria, 31st: The S. S. *Euphrates* has passed through the Suez Canal homeward bound.

London, April 1st: The revenue of Great Britain during the past year amounted to £76,608,770, an increase of £1,900,456 over 1871-72.—The Emperor of Austria has invited M. Thiers to the Vienna Exhibition.—Ten thousand armed citizens govern Malaga; they refuse to admit Government troops, and levy taxes on the wealthy inhabitants.—Lawlessness prevails in Barcelona. The inhabitants are exasperated against the Carlists, who have attacked churches. Precautionary measures are being taken.—At various meetings of the Staffordshire colliers, it was unanimously agreed to accept the present rate of wages, provided the price of coal was reduced 5s. per ton.—The evidence given before the Commission on coal shows that the production is undiminished.

Versailles, 1st: The Assembly are debating the Lyons Municipality Bill. Violent scenes have occurred.

London, 2nd: The Str. *Atlantic*, bound from Liverpool to New York, has stranded off Halifax. It is reported that 700 lives have been lost, including women and children. The vessel is a total wreck.—In the Commons last night, Lord Enfield, replying to Viscount Mahon, said that the British Government will send no officers to accompany the Khivan expedition.—The Commons have passed the motion of Sir C. J. Wingfield to instruct the Indian Finance Committee [? Indian Government] to consider the expediency of terminating the financial year on the 13th December, in order to enable Government to make the Financial Statement before Easter.—There has been a discussion both in the National Assembly and in the House of Commons concerning the Suez Canal dues.—In the Assembly M. Remusat said that France was obliged to act with great reserve, as the Porte claimed a right to the interpretation of the firman.—In the Commons Lord Enfield detailed the steps which had been taken by Earl Granville, and said it was intended that a Commission should sit either in London or Constantinople, to examine the matter. The Porte, he added, has admitted the charge of tonnage dues to be illegal because unsanctioned.—The reported loss of 700 lives by the wreck of the *Atlantic* has been fully confirmed.

Paris, 2nd: M. Grévy insists on resigning the Presidency of the National Assembly in consequence of a member of the Right disregarding his authority yesterday.

3rd: M. Grévy, after resigning the Presidentship of the National Assembly, was re-elected, but refused the office. It is expected that he will accept the leadership of the Left party.

London, 3rd: In the House of Commons last night, Mr. Fawcett withdrew his Irish University Bill, and moved for leave to introduce another Bill, simply abolishing University tests in Ireland, Government promising to support; but six o'clock arriving, the House adjourned under the standing rules.—The Judicature Bill has been referred to a Select Committee of Lords.—The details of the wreck of the steam-ship *Atlantic* are harrowing: 738 lives were lost.—It is rumoured that the Khan of Khiva has become alarmed, and that he intends sending back the Russian prisoners as soon as the Russian troops enter Khiva.—The latest details regarding the loss of the *Atlantic* reduce the number of drowned to 560, including 350 women and children. 415 men and one child were saved. The vessel sank in deep water a few minutes after striking. The disaster was owing to the mistaking of lights.—The agitation in Barcelona has subsided.—The wages question in the North of England iron trade has been settled.—H. M. the Queen visited the East End of London, and Victoria Park, yesterday.

PASSENGERS SAILED.

Per P. and O. Str. *Australia, March 31st:*

For Southampton.—Mr. and Mrs. W. G. Romaine; Mr. and Mrs. T. A. C. Pratt, 2 children and 2 infants; Mrs. Talbot Hamilton and infant; Mrs. E. Willmot; Capt. and Mrs. Newberry and infant; Mrs. Mason and infant; Mrs. Jardine, 2 children and infant; Mrs. Trimnell and child; Mr. Jas. A. Parker; Mrs. Gillespie; Lieut. Hutchison and Mrs. Hutchison and infant; Col. and Mrs. Dundredge; Mrs. Fleming and 2 children; Col. and Mrs. Basden; Mrs. Cowley and infant; Mrs. Allan and infant; Mrs. Richardson and 2 infants; Col. W. S. Row; Captain and Mrs. Alex. Irvine and 2 infants; Miss J. Anson; Col. and Mrs. Lucas, 2 children and 2 infants; Mr. and Mrs. A. Lang; Mr. N. M. Cummins; Mrs. Benson and infant; Mr. and Mrs. Shaw Stewart; Mrs. R. E. Taunston; Miss Laing; Col. and Mrs. Wilson and infant; Mrs. Onslow, 2 children and 2 infants; Mrs. Huyshe; Mr. Anderson; Mr. and Mrs. Macmillan; Mr. and Mrs. Rowbottom; Mrs. Roberts, 2 children and 2 infants; Mrs. Neuberg; Mr. J. Wendon; Mrs. W. Scott; Capt. and Mrs. J. Smith, 2 children and 2 infants; Mr. J. McColl; Mr. Ellison; Commander Smith, R. N.; Mr. and Mrs. Browning and 2 infants; Mr. G. Greenfield; Mr. H. K. Welch; Mr. Trant; Mr. and Mrs. Pickering; Mr. T. Allan; Mrs. Watkins; Mr. and Mrs. Kemp and 2 infants; Mrs. Alexander and child; Mr. J. Walton; Mr. E. Edwards; Dr. A. McClorg; Captain and Mrs. Maguire and 2 infants; Mrs. Gruyther, daughter and 6 children; Mr. A. A. Mackey; and Mrs. Irvine.

For Brindisi.—Mr. D. Scott; Mrs. A. C. Geddes and infant; Mr. C. Kelvey; Mr. Reyner; the Marquis of Stafford; Mr. F. W. Baker; Mr. Jas. Bogie; Mons. E. Bérard; and Mr. F. C. Latham.

For Gibraltar.—Mr. and Mrs. Tavares and child; Mr. and Mrs. and Miss DeCarvalho and children; Mr. and Mrs. Abranches; Mr. João Machado.

For Venice.—Mr. E. W. Winton; Mr. and Mrs. J. F. Carstairs; Mr. J. A. Parker; Mr. and Mrs. T. Lewis Ingram, 2 children and 2 infants; Mr. Griffin; Mr. and Mrs. Crowe and infant; Rev. Narayen Sheshadri; Mr. Elias Gubbay.

For Malta.—Rev. Mr. and Mrs. J. Paton and child; Mr. McCartey; Rev. T. Carss.

For Alexandria.—The Italian Band, consisting of Joseph De Voro and four friends; Mr. R. Stevenson; Mr. McLeay; Mr. C. Schoher; and Mr. Kobko.

For Suez.—Mr. Chas. Lohrez; Captain J. H. Alexander; their Serene Highnesses Princes Philip and Augustus of Saxe-Coburg and Gotha; Dr. W. de Fernee; and Hon'ble Mr. E. W. Ravenscroft.

For Aden.—Major General and Mrs. Huyshe.

Per Str. *Asia, April 1st:*

For Marseilles.—Mrs. Coddington, 3 children and European nurse.

For Genoa.—Colonel and Mrs. Mercer and 3 children; Colonel and Mrs. Paxton; Lieut.-Colonel and Mrs. G. M. Shelly, child and European nurse; Mrs. Thorp; Mrs. Collington; Master Frank; Mr. D. Handbardt; Mr. J. J. Hageman; Rev. Mr. and Mrs. Schoch and 4 children; Mr. and Mrs. Moore, 2 children, and 1 European nurse; Lieut.-Colonel A. A. Bayly; Mr. Andrew Lyon, Bo. C. S.; Mrs. N. Barton; Mr. and Mrs. N. Subrahmanyam; Mr. H. Priestley; Mr. Johnson; Mr. R. W. Hare; and Mr. Augustino Alcese.

For Naples.—Colonel T. S. Thomson and Captain Creagh.

For Alexandria.—Mr. Jam Ali.

For Port Said.—Mr. Albert Eshermann.

For Suez.—Mr. F. Bühler; Mr. J. Kruyes; Mr. W. Atts; Mr. Durand.

Per Str. *Atlanta, April 2nd:*

For Liverpool.—Mr. Way and 6 children; Major Allen, Mrs. Allen, and 2 children; Mrs. Lindsay and child; Dr. Howard; Master Howard; Mrs. Howard and 4 children; Miss Brown; Mr. Alfred King, Mrs. King, and 4 children; Mr. Couldrey; Mrs. Sewell and 3 children; Mr. J. Colebrooke; Miss Colebrooke; Mrs. Colebrooke and 2 children; Mr. Higman, Mrs. Higman, and 2 children; Mr. J. C. Douglas, Mrs. Douglas, and child; Mrs. Drynan; Mr. H. Matthews; Mr. R. G. Anthony; Mr. J. G. Kelly and Mrs. Kelly; and Mr. Murphy.

PASSENGERS ARRIVED.

Per Str. *Yeddo, March 28th:*

From London.—Mr. W. Williams; Mr. J. Boileau; Mr. G. Williams; Miss Cradock; Mrs. Musgrave; Mr. and Mrs. C. Emery; Mr. Collishaw; Lieut. Hayes; Dr. T. S. Veales; Miss Cade; Mr. C. Robertson; Mrs. Humphrey; Mrs. Dickenson; and Mr. J. Gannon.

Per P. and O. Str. *Golconda, April 3rd:*

From Southampton.—Sub-Lieut. McIver; Sub-Lieut. Renny; Sub-Lieut. Merin; Mrs. A. Taylor; Miss Taylor; Miss Birdwood; Mr. A. W. Roy; Mr. and Mrs. Campbell and 2 children; Mr. P. Smith; Mr. F. Green; Mr. J. Wainman; Mr. C. Holtz; Mr. E. Leach; Mr. J. Smith; Mr. R. Duncan; Mrs. W. Duncan; Mr. T. Bond; Mrs. Young and 2 infants; Mr. Wel; Mr. J. Davidson; Mr. W. Warner; Mr. W. H. McDonald; Mr. J. Lamprell; Mr. J. Sunderland; Mr. A. W. Grove; Mr. J. J. Stalley; Mr. W. Harrison.

From Venice.—Mr. G. Seton; Major and Mrs. Mignon; Capt. and Mrs. Taylor; Mr. and Mrs. Tavenor; Mr. F. Chatelain; Mr. H. Chatelain.

From Brindisi.—Mr. J. D. Munro; Mr. Llwellyn: Mr. A. R. Daly; Mr. Davidge; Mr. A. Dent.

From Alexandria.—Mrs. Perry and infant.

From Suez.—Mr. W. Pearson; Mr. J. Douglass; Mr. H. Pryce; Mr. A. Bolton; Mr. J. Outhwaite; Mrs. Leggett.

From Aden.—Mr. A. J. Wilkinson; Mr. H. P. Gough; Rev. Lino; Mr. Babajee, wife and 2 children; Mr. S. Thakoor; Mr. D. Mooljee and friend; Mr. Salum and friend; Mr. Sandal Rajeckula and friend; Mr. Dunjee and 2 friends.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

ARTHUR—March 29th, at Mahableshwar, the Hon'ble Mrs. Arthur, of a son.

SWORNSBOURNE—April 2nd, at Mazagon, the wife of J. A. Swornsbourne, Esq., of a son.

MARRIAGE.

NUGENT—MONTRIOU—March 31st, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, John Nugent, Esq., Bombay Civil Service, to Emily, youngest daughter of Colonel Montriou, Bombay Infantry.

DEATHS.

FOWLER—March 13th, at Chudderghat, Hyderabad., Deccan, Georgiana Agnes, the beloved wife of H. C. Fowler, Esq., Extra Assistant Commissioner and Superintendent of Stamps, Hyderabad Assigned Districts.

DUFF—March 26th, at Dhoolia, J. A. G. Duff, Esq., C.S., Collector and Magistrate of Khandeish.

SCROGGIE—March 30th, at, Bombay, Alice Sylvia Alexandra, the only child of Mrs. and Mr. W. R. Scroggie, aged 15 months and 27 days.

KERR—April 1st, at Grant's Buildings, Colaba, Christiana, the beloved wife of James Kerr, Esq., of H. M. Dockyard, aged 42 years.

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